

THE
KOREA MISSION FIELD.

VOL. II. SEOUL, KOREA, APRIL 1906.

No. 6.

The Board of Bible Translators.

The accompanying illustration will introduce our readers to the present "Board of official Translators of the Scriptures into Korean." Beginning on the right, their names are as follows: Rev. Jas. S. Gale, D.D., and his assistant Ye Chang Jin; Rev. H. G. Underwood, D.D., and his assistant Kim Myeng Jun; Rev. W. D. Reynolds, and his assistant Kim

ly, Rev. S. A. Moffett, D.D., of the American Presbyterian Mission, North, Rev. R. A. Hardie, M.D., of the Methodist Episcopal Mission, South, Rev. W. A. Noble of the Methodist Episcopal Mission, and Rev. Rob't. Grier-son of the Canadian Presbyterian Mis- sion.

As originally created by the Permanent Executive Bible Committee in 1893, the



THE BOARD OF BIBLE TRANSLATORS.

Chong Sam. Four others have served on the Board for periods ranging from six months to nine years; namely, Revs. H. G. Appenzeller, G. H. Jones, and W. B. Scranton, M.D., of the Methodist Episcopal Mission, and Rev. Mark N. Trollope of the Church of England Mis- sion. Four others, again, have been elected at various times, but found it im- practicable to sit with the Board; name-

Board consisted of Revs. Underwood, Gale, Appenzeller, Scranton, and Trol- lope. Their number was raised to six in 1895 by the election of Mr. Reynolds, of the American Presbyterian Mission, South.

The first meeting of the Board; was held October 11, 1893, at Dr. Scranton's house, and the plan of work followed in China was adopted with certain modifications.

Each Book was to pass through three stages: (1) the individual translator's draft made with the aid of his assistant; (2) the provisional version, a revision of No. (1) made by the original translator upon the basis of the individual written suggestions of the other members; (3) the Board's "Tentative version" reached by joint revision of No. (2) in consecutive sessions.

During the first three or four years, the members of the Board devoted their energies to separate work, preparing individual drafts and "provisional" versions of the Gospels and several Epistles. Thirty-one meetings were held, twenty of these being taken up with joint revision of part of Matthew. Having found by experience that the plan adopted was tediously elaborate, the Board dropped the second stage from its programme, and in the winter of 1896-1897 began meeting three times a week to prepare the "Tentative Edition" of the New Testament.

The residence of Messrs. Gale and Reynolds at points remote from the capital made it impracticable to hold meetings for longer than one month in the spring and the fall, but Dr. Gale having been transferred from Wonsan to Seoul in 1899, Mr. Reynolds was also allowed by his Mission to spend the fall and winter in Seoul, so that the Board might meet daily to complete the "Tentative version" through Acts. Meanwhile the remaining Books were being prepared by individual Translators, and small editions issued. In 1900 the New Testament was published for the first time in Korea, and a public thanksgiving service was held amidst great enthusiasm on Sunday, September 9.

The Board now turned to the Old Testament, apportioned the various Books, and began joint work upon the Psalms. But furloughs of four out of five members falling due, Board sessions

were practically suspended for two years. On his return, Mr. Reynolds was transferred by his Mission to Mokpo. While on his way to attend a month's meeting of the Board at this place, Mr. Appenzeller perished in a collision at sea June 11, 1902. The Board's minute of this sad event closes with the words: "We now mourn the loss of a much loved companion and fellow worker, and miss from our labors the sunshine and joy of his presence."

In 1902-1903 a new Constitution for the Bible Committee was prepared by the Bible Societies, and after ratification by the various Missions went into effect January 1, 1904.

Under this Constitution a new era of continuous Board Sessions and concentration of effort was inaugurated by an arrangement between the Bible Societies and the Southern Presbyterian Mission, whereby Mr. Reynolds was given up by his Mission to devote his whole time to Bible Translation, residing in Seoul. This action was immediately followed by the Northern Presbyterian Mission's apportionment to Drs. Gale and Underwood of Bible Translation as their chief work, no other form of activity to be allowed to interfere with Board sessions.

The benefit of this concentration is apparent from the following summary of what has been accomplished from October 1902 to March 1906 inclusive:— These three members have held 555 sessions; completed the Board's Tentative version of the whole New Testament, and re-revised the first half of the Book for the 1904 edition; revised this edition, preparing and publishing a list of *errata* (the proof reading was not done by the Board); secured a type-proof of the whole Book at the local Press remarkably free from typographical errors; have again by sub-committee run over this proof, still further polishing it off for "copy" for the forth-

coming edition ; and have just finished reading proof of this Authorized Edition of the New Testament being put through Press at Tokyo.

Besides this laborious work upon the New Testament, the Board has prepared its Tentative version of Genesis and Psalms, and is now in a position to give its undivided attention to the rest of the Old Testament.

An account of the Board's present method of work may prove of interest. The Board meets daily (except Saturday and Sunday) from 8:30 to 12:30, and sometimes in the afternoon from 2 to 4 also. The secretary reads aloud the first draft, which has been prepared long enough in advance to enable each member to look over the portion for the day and jot down suggestions. If a verse is unchallenged it becomes the Board's version; if changes are suggested, each rendering is discussed with the three native assistants, the original is carefully scrutinized, Chinese, Japanese, Latin, German, French and Modern English versions compared, lexicons and commentaries are consulted, and decisions arrived at by formal vote of the foreign members of the Board. After several chapters have been thus worked out, two clean copies are made by a native copyist, one with spaced columns to be preserved as the Board's official copy, and the other copy in close columns on one side of the sheet for Press. These two are bound up separately in native style, and verified by the other two members as the secretary re-reads the corrected original copy. In some of the more abstruse passages of the New Testament, often six or eight verses would be all the grist the Board could grind out at a session. But in the Old Testament, style and subject matter being so much simpler, the average amount of a morning's work has been 40-50 verses.

With a new Constitution, a new Bible

Agent, a new Authorized Edition of the New Testament, and renewed zeal on the part of the three old (?) members of the Board, the future of Bible Translation in Korea is bright with promise of a complete Korean Bible at no very distant day.

W. D. REYNOLDS,
Secretary of the Board.

The Record Class.

From Personal Report of Mrs. C. E. Kearns, September, 1905.

April twelfth to twentieth was the date of the Syen Chyun woman's class. The country classes had been so many and so well attended, that we hardly expected an overwhelming number at the Syen Chyun class. We were not at all prepared to see 400 women come. Our present buildings are much too small to accommodate our own congregation of 300 women, and what to do with these from the country was a question. We managed by using every available outbuilding and one of the residences near by for class rooms. Then we spread mats at all doors and windows and those who could not get in listened from the outside. Our Syen Chyun women were busy entertaining the guests, but were able to get out to study. We divided the women into four classes, each class having three studies a day besides singing. At the evening services we had general discussions on practical subjects, such as "Hygiene," "Care of Babies," "Domestic Felicity," &c. The evening services were held at the church, and it was the only time when all could meet together. The women completely filled both men's and women's sides of the building, and it was an inspiring sight to see that vast assembly of white clothed, white turbaned women looking at us few foreigners and expecting to be filled with the good things they had come so far to get. It is at

such a time that we feel our inefficiency and lean heavily on the arm of Him whose divine injunction, "Feed my lambs," we are trying to obey.

- Poon-to.

From Personal Report of Rev. J. S. Preston, September, 1905.

This group is on the large island of Chindo, with an attendance of 30, and a house of worship. This work spread from Soo Yung. One of the most interesting itineraries I have yet made was in company with Dr. Daniel last spring to this great island of Chindo, lying southwest of Mokpo, and which has a magistracy and 129 villages. The trip was the more novel because we were the first missionaries to set foot on the island, evidence of which was seen in the fact that the villagers promptly decamped on our approach. After visiting Poon-to and a neighboring village, we pressed on to the Up, or magistracy, where we found a young political exile, from whom I had heard previously by letter. This young man, of noble family and for six years a student at Tokio University, we found to be an exceptionally earnest and intelligent believer, having first heard the gospel in Seoul a year before, and since then a close student of his Chinese Bible. He has a remarkably clear idea of the spiritual significance of the gospel, and though not yet received as a catechumen, has done some good work at Poon-to and elsewhere.

"He is Faithful that Promised."

BY REV. C. G. HOUNSHELL.

For eight long years the workers in the community of the Chakol Church have prayed, labored and waited upon the Lord. A group of women had been reached and led to Christ but the men's side of the church has been almost emp-

ty. Consequently Christian homes could not be established, nor could the Church be established. But in the revival in February these women brought their husbands to church and some of them have been converted and baptized.

The meetings continued more than a week before the "ice broke." One morning conviction of sin came powerfully upon the congregation and one man arose and made confession of his sins. He said that he had been a gambler, a drunkard, a fraud, and that he was in great fear on account of his sins. The next day he said that the Lord had given him peace and that fear was entirely gone. He was not afraid, even of a tiger.

Then one of the students in the Union School who was a professing Christian but who had permitted pride and ambition to eat the life out of his soul, made the surrender of his life to the Lord Jesus. With tears and a choked voice he came before God and prayed for forgiveness. Peace came into his soul and he arose happy in the love of Christ. Then men and women one after another under conviction of the Spirit, with tears, told of their sinful lives. The service that day lasted five hours. One man left the church angry and slammed the door behind him; but that only stirred the hearts of the people and they said, "Let us pray for that man." The whole church prayed for him and that night he apologized and the next day he testified that while he had been greatly troubled on account of his sins, now he had found peace with the Lord.

At the close of the revival meetings a class of twelve men, ten women and five children were baptized. Whole families were brought into the church. Four generations of one family were to have been baptized; but only a few hours before the time appointed for the baptismal service, the great-grandmother who had recently entered into a very bright

Christian experience passed into the presence of the King. How beautiful!

"Up to the bountiful Giver of life,
God's children are gathering home."

Genuine Repentance.

*From Personal Report of Rev. W. F.
Bull, September, 1905.*

The church at Sut Chul has continued to grow in numbers and in grace. The leader, who was guilty of receiving a fee for taking part in a law suit, has brought forth fruit meet for repentance, selling his house, garden plot, and hill land to pay back the money he had received. He not only paid back the debts that we knew about, but went back and settled up a lot of old scores, of which we were ignorant. He has since then taken off his coat and gone to work like an ordinary farm hand, trying to make an honest living.

The church at Se Chun has simply struggled for an existence. Being the "butcher church," from a human standpoint it is impossible to expect it to ever grow—except as the butcher tribe increases. On one occasion I visited the Se Chun market with my helpers for the purpose of preaching and distributing tracts, and saw some of those who are attending the church there behind an array of butchered dogs. I understood then as never before the obstacles in the way of the growth of the church in that place. While the attendance has not increased to any great extent, those attending have been very faithful in studying, and a number of them were received into the church this year.

Sketches of some Korean Women.

BY MRS. H. G. UNDERWOOD.

Wherever Christian Missions are found in Korea, there are Christian women, whose simple earnest faith and devoted

persevering service and patient endurance of trial and persecution are an inspiration, and sometimes a reproach to us who have been reared in the full blaze of Gospel light and opportunity.

Some among them it is true seem very dull, some are overwhelmed with hard work, poverty and ignorance, but it not infrequently happens that some of those who have seemed most hopelessly dull and lethargic have suddenly developed into the most earnest and useful workers. One of the oldest of my Korean acquaintances is Mrs. K—. She and her husband lived about five miles from Seoul, and though country folks, they belonged to the upper class; not the nobility but to the highly respectable upper-middle class. They were in charge of the large and beautiful grounds, house and worship shrine in connection with the private cemetery of a Prince and their whole income, a generous one, as well as their comfortable home was given in payment for this service.

When they became Christians they told their employer that they could henceforth have nothing more to do with the ancestral worship and heathen rites carried on at this place and were at once told—as they expected—that they must then of course give up their position and leave their home. It would be thought a little hard for a couple already middle aged, with a large family, to give up their whole livelihood and their old home in which their children had been born, to go forth into the wide world, to seek a living and a shelter they knew not where. But no one ever heard that the K—'s whined or wavered for a moment, or were even fearful or doubtful. They at once decided to leave, but seeing how firm they were, the Prince, who knew very well that he could never replace them with any one half so trustworthy and faithful, begged them to remain, releasing them from all connection

with any heathen ceremonies or services.

From the first Mr. and Mrs. K— were indefatigable Christian workers, not only preaching the Word at every opportunity, but making the opportunities. Mrs. K— came five miles, twice a week, to church and Bible class; at the latter sitting with her bright eyes riveted upon me, asking intelligent questions, and when questioned, ready with answers which showed how deep and clear her own experience was and how the Holy Spirit is his own best interpreter. Although by no means rich even according to very limited Korean ideas she often bought tracts, catechisms and hymn books for distribution among the neighbors, and frequently brought her heathen friends with her to services.

Not content with trying to persuade every one she could reach in her own neighborhood, she and her husband set out to visit the other villages within a radius of eight or ten miles, and even across the river. He, though belonging to a class who would never think of carrying a load, shouldered a heavy wooden *jiky*—the frame used by coolies for carrying a pack—and carried it, laden with Christian literature, from house to house and village to village. His wife, although according to custom one of the women who considered it improper to be seen in public, trudged by his side along the high ways, talking to the women while he preached to the men.

We have known this woman nearly fifteen years—her husband has been in heaven for some years—and during all this time she has never flagged in her earnest efforts to “pass on the word” to her country women. All her work has been entirely voluntary, most of it at her own initiative, and she has received no remuneration except once, when for a little more than a year, at the request of one of the native churches she served them as their woman-evangelist. This

work she resigned of her own accord, and moved into the country near some of her relatives where she works quite as effectively for Christ, if not more so, than when in Seoul in the employment of the church. She is always ready to go with any of us on country trips when we want a good Biblewoman, never expecting any remuneration above the expenses of the trip. When travelling in the cars, she always has a tract or word for every body. Sometimes she goes to a remote Christian village where there are ignorant new believers and holds a series of Bible classes, sometimes she comes up to Seoul to study in the Training Classes held or to visit from house to house with a lady evangelist. She is always ready, cheerful, quiet and untiring.

Like every native Christian she has eaten her share of “yok” (ridicule and abuse) but her smile is as sweet and sunny, and her bearing as assured as though she had never known a cross. I have never seen in her the least sign of spiritual pride or heard a word which sounded like boasting. All her glorying is in the Lord. She is now surrounded by her own Christian family, she is loved and respected by the native church wherever she is known, and that is widely. Many a soul thanks her for opening its way to the light, we missionaries lean upon her as one of the pillars of the Korean church, and love her as a sister. Is not this a woman of whom her Lord would say

“Her price is far above rubies?”

(To be continued.)

Evangelistic Work at Kunsan.

Annual Station Report, September, 1905.

The general condition of the work committed to our station, while not what we would like in all respects, is encouraging. Several cases for discipline have

arisen, but, on the whole, the church attendance and spiritual life of the members have been good. One of the most interesting features of the work was the two conferences of representatives of the various groups held at the station in the spring and late summer. These conferences originated on the part of some of the native Christians, who desired the members of the various churches to get into closer touch with each other, to consult and talk over the work in which they were concerned. Both conferences, with a little help from the missionaries, were conducted by the Koreans. Programmes were made out and a number of the Koreans took part in the discussions. These were such as to reflect credit upon those participating in them. At each conference one of the missionaries was asked to preside. It is hoped that from these and other similar conferences in the future great good may result.

In the spring two of the members of the station, accompanied by two native evangelists, visited four of the groups, holding special evangelistic services, with encouraging results.

At some points the interest is unusually good. This is due in part to the Il Chin Hoi, who are trying to force the people into their organization. The people are seeking refuge in the church. At one place, Konggai, about thirty decided to "do the doctrine" instead of submitting to the demands of the Il Chin Hoi, and asked for a missionary to visit them. While we regret that the people are coming from such low motives, we cannot but rejoice at such an opportunity to give them the Bread of Life.

Besides Konggai, another regular preaching point has been opened at Chang Pyeng Ni. One or two other places are asking for a missionary or evangelist to visit them. The following statistics are collected:—

Baptisms for the the year	55
Catechumens received	60
Infants baptized	10
Christians now enrolled	238
Catechumens enrolled	140
Baptized infants enrolled	61
Boys attending school	26
Girls under instruction	23
Contributions to various causes	
	yen 455.81
Patients treated (incomplete)	1986
Medical visits	159

The Vision and the Task.

BY REV. J. Z. MOORE, PYENG YANG.

The passing of the Korean nation. That is the way the American newspapers have said good bye to Korea. Whether or not that is the meaning of all this it is hard to tell. Marquis Ito seems to think there is still a Korean nation. Be that as it may of one thing we are sure: The *Korean people* are still with us. Our interest is with them.

What is to be their place in this great eastern world that is and is to be? That they have a place goes without saying. As in the human body there is no useless member and as each member has its special work, as each man's life is a special plan of God, or at least as there is a plan of God for each life, if the man is only wise enough to search and find and work out that plan, just so each people has their place and duty in the great world's work.

Greece gave beauty to the world and perished because she was not beautiful herself. Rome gave law to the world and ceased to exist because she was not lawful herself. Israel gave the foundations of religion to the world but is gone because having the foundation she did not build. So each nation has given or will give her part to the world's development.

Has Korea done her part? Search as you may these three thousand years and what do you find? Only one thing : nothing worthy. Why has God permitted these fruitless years? Just for the worthless waste? He does not work that way. The nation has not been kept all these years for naught. What then is her work?

She is not to be the commercial nation of the East. She has neither the position, power, or ability for that. The commerce of the East is and will remain in the hands of the Frenchy-English Japanese. She is not to be the scholar of the East. Too long has she been held in midnight darkness by the iron bands of the evil spirits for that. The scholarship of the East belongs not to the Japanese as many now think, but in the end to the German-like Chinese who in the past have been and in the future will be the scholars of the Orient.

What then is left for Korea? Poor, despised, oppressed Korea, what is to be her part in the great East that is to be? Not commerce, not learning, but infinitely greater than these, she is to be God's messenger bringing the true light of Christianity in the midnight darkness of the Eastern situation. This light and this light alone can solve the Eastern question. As Bishop Bashford of China says, there is no mastery without the master, so there is no light without the source of light, there is no source without the lamp. Korea is to be the lamp, the Christian lamp that is to lighten the Eastern world.

That you students of the situation will laugh at this I am well aware, but of that I do not care. Go back with me a bit into history. In the old day did God choose proud, strong Babylon or proud learned Egypt through which to reveal his might and glory unto the world? Not so, but the slave child Israel he chose, and that slave through the New Israel has become

not only the light but the master of the strong and learned and proud.

So in this latter day shall God choose proud, strong Japan with her war ships and splendid army to reveal his glory unto the East? On the other hand will he choose proud Kul (letter) bound China as the channel through which his glory shall flood the earth? Those who are learned in the things of God know better. But here is the slave child Korea. What other work has she? Pliable, leadable, hungry for teachers, enthusiastic, unmolded, waiting for a molder and leader does not her position in the midst of the nations together with her lack of other mission strengthen our faith that she is to be the Children of Israel of the East bringing the Light which alone can solve all questions and save all nations?

In the second place notice a bit of more recent history. An incomplete but significant comparison of the growth of Protestant Christianity in these three countries adds strength to our faith in Korea. The Methodist Episcopal church began work among China's four hundred and thirty millions, in 1847. We now have 25,787 communicants in care of 209 missionaries. This church began work in Japan in 1872. Among her forty five millions the Methodist Episcopal church now has 6,557 members including probationers, cared for by 74 missionaries. This same church began work among the twelve million Koreans in 1885. There are now 7,796 members under 43 missionaries.

To compare : this makes in China one member to every 16,000 inhabitants, in Japan one to every 7,000, and in Korea one to every 2,000. In China 437 for each year's work, in Japan 199 and in Korea 390. The average per missionary, counting the wives of missionaries and the Woman's Foreign Missionary Society workers, is in China 123, in Japan 89,

and in Korea 181. Putting these points together we see how far Korea has outstripped the others tho youngest of all. In one point only, that of members for each year's work, is Korea behind. And in this comparison it must be remembered the Presbyterian is by far the larger church in Korea while we "lead all Protestant missionary societies in China." I quote from "Hungry Millions," a pamphlet by Dr. Leonard, corresponding secretary of the Methodist Episcopal Missionary Society. I do not have the figures of other societies but have no doubt that if we had the whole it would show far better for Korea than this part does.

But my faith in the Korean is based not on history alone but on my knowledge of the man as well. True as Arnold says a man must put his heart into his profession. My profession is the Korean so my heart is in him and that may somewhat color my hopes for him. Be that as it may the Korean is not a decadent man as some noted writers of late, who ought to know better, have sneeringly said, but has shown himself—not only the men but women also—abundantly able to take care of himself in the universities and medical schools of America. In fact he is full of unbounded, latent energy waiting to be drawn out. Or if you do not believe this he is at least an empty man waiting and willing to be filled, and when he is filled something will come out of him. In the British House of Commons a young man was making his maiden speech. It ended in a failure and as he passed out amidst the hisses of his fellow members he clenched his fist and said, "It's in me and out it shall come." Not many years passed until that man was England's greatest orator. It was a grand and noble thing to say "It's in me and out it shall come," but I think I know a grander, nobler thing and that is: That there may be something in me worthy to come out. Fellow mission-

aries of Korea, fellow Christians of America, ours is the undreamed of opportunity, the priceless privilege, the driving duty to put something in this man that will be worthy to come out. And of this be sure: every thing you put in that is really worthy will come out. Just now is a more important and strategic time for Korea than for any other mission field in the world. Old things are passed away and all things are trying to become new. With the proper force to man the work and the money for schools and churches the new things will become Christian things and the Korean people a Christian people. Then the nation will take care of itself. My object in writing this has not been to put the mission work of other countries in a bad light, for the whole record has been glorious, but the record in Korea has been wonderfully glorious and my only wish is that I might add a mite to draw the attention of the home church to the most needy land and widest open door of the generation.

Kunsan's Ministerial Candidates.

From Personal Report of Rev. W. B. Harrison, September, 1905.

Mr. Yang, the candidate for the ministry, was found to be so poorly prepared to take the prescribed course that for a time I was at a loss to know how to teach him. He was most deficient in mental discipline and in knowledge of his own language. His course of study was shaped accordingly, using the Gospel of Matthew as a text. He acted as helper at the same time. In accordance with the action of the mission he was sent to the theological class at Pyeng Yang. Of him Dr. Moffett writes me "The only men who failed on more than one subject are the two men who read

no Chinese, your man, Mr. Yang" and another. "They are both good men, and it does not seem that we ought to debar a man from the ministry because he is not a Chinese scholar, but ought the rather to have Korean text-books for him. Mr. Yang failed in examination on theology and Jewish history."

Kim Chang Kuk, the ministerial candidate who was sent to Pyeng Yang academy last fall, seems from all the reports I have gotten to have done well. He spent half his time at study and half at work by which he paid his board. After the close of the academy he worked for a time in the school fields and, after that, was employed by one of the country churches to teach a primary school for the summer. He is to enter the academy again at its opening this fall.

First Work.

*From Personal Report of Miss E. Carson,
September, 1905.*

Before my stammering tongue could frame more than a few intelligible sentences the charge of a class of girls was given me. Since then I have had weekly touch with Korean women or girls in what the others are pleased to call my work. The teaching done has been chiefly in the reading of Enmun, both with the women and girls.

Recently some work of the nature of a sewing circle has been started with the young women, but it is too soon yet to say whether the experiment will succeed in reaching the class desired. Of course an attempt is made at Bible instruction along with the needle work.

Some house to house visitation has been done in company with other ladies of the station. The homes are open and opportunities vast for this line of work.

Twice I have been able to spend Sunday in the country—once in company with Mrs. Adams at Satol on the railroad, where we found a large group of interested women. The picture of that group of women with open Bibles around a Korean dip of half candle power Sunday night after an all day service and with the rain pouring outside is indelibly stamped on my memory.

Later with Mrs. Bruen I visited Moprosil, a village nestling among the mountains. Sabbath a great crowd of women gathered from all the surrounding villages. The large new church building was crowded to its utmost. It was a privilege indeed to gather with eight of this unknown village at the table of remembrance for our common Lord.

A few days each have been spent in Fusan and Seoul stations, looking over their work and getting ideas. The year has been one of profit and pleasure, and I thank God for giving me a share in making the Gospel known in Korea.

Miss S. B. Harbaugh, one of the Editors of the KOREA MISSION FIELD, left Seoul on the 21st instant for the homeland for a year of rest. The thought and careful oversight Miss Harbaugh has had for the paper have helped to make it the success it is today, and her enthusiasm and earnestness in its behalf will be greatly missed during her absence. We hope her year in America will be all that furios are supposed to be, not what many of them prove to be, seasons of hard work.

The Korea Mission Field.

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Editors. } C. C. Vinton, M. D.
 } Miss Sadie B. Harbaugh.

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Upon business matters address C. C. Vinton, Seoul, Korea.

Minutes of the First Meeting of the Executive Committee of the General Council of Evangelical Missions.

In response to a call issued by Dr. Underwood after conference with various members, the first meeting of the Executive Committee of the General Council convened at Dr. Underwood's house February 23rd, 1906. Present: Rev. W. A. Noble representing the M. E. Mission, Rev. J. R. Moose, M. E. Mission, South, Rev. H. G. Underwood, D.D., American Presbyterian Mission, and Rev. W. D. Reynolds, Jr., American Presbyterian Mission, South.

Upon nomination by Dr. Underwood, Mr. Noble was elected Chairman, and Mr. Reynolds Secretary.

Three matters were taken up as referred to the Committee by the General Council in the printed minutes of September 15, 1905.

1. *The Relation of the General Council to the Native Church.* It was moved and carried that type-written copies of the Articles of Federation of the Churches in the United States, and of the proposed union of the Presbyterian and Methodist Churches in Canada, be made for each member of this Committee, with a view to giving them careful consideration.

2. *Mission Boundaries.* Mr. Noble reported that a proposal for mutual

transfer of groups and the delimitation of boundaries was now under consideration between Messrs. Moore of the M. E. Mission and Swallen of American Presbyterian Mission, where their work overlapped in Pyeng An Province

Mr. Reynolds read a letter from Kun-San *re* division of territory in S. W. Choong Chung Province, and mentioned the receipt of a letter from Chungju *re* boundary line between Kongju (M. E.) and Chunju (Presbyterian) spheres of itinerating work. Dr. Underwood reported an unsuccessful conference between Kongju and Chongju missionaries on the same general subject. The Secretary was instructed to write these four stations, asking them to prepare definite maps and furnish information about overlapping lines.

Mr. Moose stated that he hoped to raise funds while at home to open a new station in Kang Won Province, and would like a clear field. It was moved and carried to request Mr. Moose and Mr. Weibon to draw maps of their respective territories in that Province, and see what mutually satisfactory arrangement can be made.

3. *Preparation of Programme for next Annual Meeting of the General Council.*

Dr. Underwood moved that the Secretary of this Committee be asked to prepare a paper for the Annual Meeting on Overlapping of Work and Delimitation of Boundaries. Carried.

Mr. Noble moved that Dr. Underwood be asked to prepare a paper on the question of the advisability of the speedy ordination of a native ministry. Carried. Dr. Underwood moved that Mr. Engel be asked to prepare a paper bringing out points of resemblance and difference in the polity of the various Churches represented in the General Council and suggesting a plan by which they may be harmonized. Carried. The Secretary was directed to ask the Joint Hymn Book Committee,

and the Joint Periodicals Committee to be ready with full reports for the Annual Meeting.

Mr. Reynolds moved that Mr. Noble be asked to prepare a paper on the Doctrines of the Churches represented in the General Council, showing how they may be harmonized. Carried.

Dr. Underwood moved that Mr. Bunker of Seoul, and Dr. Baird of Pyeng Yang be asked to present reports of the first year's experience in Union Educational Work. Carried.

Moved and carried that the next meeting of this Committee be held at Mr. Noble's house in Pyeng Yang, April 27.

Moved and carried that Mr. Reynolds be asked to attend that meeting, even though, as stated by Mr. Reynolds, Mr. Junkin will be present as the representative of their Mission.

Mr. Reynolds reported for the Prayer Calendar Committee that 200 copies had been published and distributed at 50 sen per copy; orders were received for 20 more than could be supplied. Revs. Bunker, Underwood and Hounshell were elected a Committee to prepare next year's Prayer Calendar.

Mr. Reynolds suggested as a topic for consideration at next Committee Meeting amending the Constitution so as to include the representatives of the Y. M. C. A., and Bible Societies, and independent missionaries. There being no further business, the meeting adjourned.

W. D. REYNOLDS, JR.,
Secretary.

A Friend in Need.

From Personal Report of Rev. W. N. Blair, September, 1905.

Following the Annual Meeting our family, with Miss Kirkwood, spent fifteen days in An Ju city. Mrs. Blair and Miss Kirkwood conducted a class for the few women that then attended. But work

was carried on under great difficulty. Lois was taken with dysentery soon after we reached An Ju, and most of our strength went to caring for her. I had planned to do so much preaching to the heathen, and did virtually none; but the little sick girl evidently preached for us, and our trip was not in vain. I feel that we ought to take every opportunity to give credit to Dr. Matsumoto of the Japanese army, then stationed in An Ju, for his skilful and truly tender services. He came to our house daily, sometimes bringing consulting physicians with him; and later refused any fee whatever, simply saying that he had a wife and children in Japan and who knew but that they might be in need of just such help in his absence. He was not a Christian, but one who so lives the Golden Rule must be near the kingdom.

The Revival in Songdo.

BY W. G. CRAM.

The revival which was planned by the missionary body of Korea and which was so effectually carried out has no doubt spread further and gone deeper than we at first realized. The church in Korea has received permanent good from this revival indited by the Holy Ghost.

We have already seen in our churches in Songdo not only the change which has been wrought in the personal experiences of the native Christians but we have also seen with gratification the redoubled energy and zeal with which they preach the gospel to their fellows.

Since the revival Bible study, personal work, secret prayer, the leading of public meetings and such like means of grace have found pronounced expression in the lives of those who truly repented and found by faith the eternal life which is in the "Word."

The revival in the North Ward Church of Songdo of which I am pastor was

planned especially for those professing to be Christians. They were exhorted to come apart a while from the world and get prepared themselves for the kingdom and its work. Heart searchings and prayers of strong faith were in evidence and before the services had gone far into the week many who were professing Christians came to realize that they had never known what it was to be saved from their sins and to have the witness of the Spirit within themselves. The conviction of the Holy Spirit was strong, revealing sin in the hearts of the people and at the same time revealing clearly Christ, sin's remedy. Many of the Christians were also convicted of in dwelling sin.

Under the leadership of the Holy Ghost the repentance and confession of sin were genuine. It was indeed inspiring to see the joy and gladness which came into their hearts when they definitely believed that Christ rolled away their sins. The convictions were as deep and the conversions were as clear as any I have ever seen in the home land. Truly the Lord is no respecter of persons.

One man who has been a believer for ten years said, "As for believing Christ I have believed Him to be the Son of God for ten years, but today is the first time I have known for myself that God's Spirit and my spirit could have fellowship one with another."

Money which had been ill gotten exchanged hands in the midst of the congregation; the brother who had hated his fellow asked for forgiveness; the one who was a professing Christian for pecuniary motives declared his folly and expressed his desire to serve Christ sincerely; the man whose rank and position in society had given him license to snub his less fortunate brother of a lower class, under the conviction of the Spirit, said, "I realize now that all men are my brethren and I from now on will speak to them as

friends and brothers and not as slaves."

There was much of the spirit of wrestling in prayer until the Lord gave the blessing. The professions of conversion or the Baptism with the Holy Ghost were not superficial but were made only after they knew they had received the evidence from God.

Truly a great revival is on us. God's Spirit is making Christian character in this Korean church, character that will stand the test of the coming years. Thank God for the revival of fire. May it spread from church to church, and from station to station until Korea's church is Christian at heart as in name.

Itinerating Experiences.

BY REV. C. F. BERNHEISEL.

When one decides on a country trip in Korea the first thing to do is to engage a horse. This may seem to be an easy thing, and it is in America where all one has to do is to telephone around to the livery, stable and order a rig to be at your front door at a specified hour. Nothing is said about rates for the rates are already fixed. It is not thus in Korea. Here when we want a horse we notify the headman of the "mapus" or horsemen and he comes around with some old plug for inspection. If the animal is unsuitable, as is generally the case, then comes a contest to get a better horse. When the better horse arrives there follows a long dicker over the rate to be paid, for the mapu's rate is just as much as he can possibly get, and seldom corresponds to his first demand.

Finally the agreement is made and the mapu promises faithfully to be on hand with this horse and none other at 7 o'clock in the morning. We therefore pack our boxes in the evening and rise in the morning and have an early breakfast and are all ready to start at 7 o'clock. But the horse has not yet

come. We wait till eight and then start a man out to hunt up the mapu. At eight thirty or nine the mapu comes leisurely up leading a horse, not the one bargained for to be sure, but another, for that one either died during the night or is sick or sold or more probably has gone off on another trip because a few more cash were offered.

At length the start is made and things go along with ordinary smoothness.

On a recent trip, as the journey was to be a long one, beside the load on the horse I put a small load on my donkey and told my boy to lead him till we got through the city. His pride was offended at being required to lead a loaded animal through the city, and so he did it very carelessly. When passing out of the compound he did not open the gate sufficiently and so one side of the load struck the swinging gate and broke off the handle of my new umbrella. As he went through the little water gate in to the city he collided with another load coming from the opposite direction. Result, a broken box. As we passed through the crowded market at a rapid pace the load struck a finely dressed Korean who had his back turned to us, and sent him sprawling over some kerosene boxes in the middle of a floor covered with merchandise. He picked himself up gracefully, and looking around to see what had happened to him, saw the donkey disappearing in the distance and admiringly exclaimed, "Nakui chota," "There's a fine donkey." Was he angry? His immaculate clothes were soiled and his dignity severely shocked but not a sign of wrath disturbed his serene countenance. Was I angry? Well, perhaps I was only righteously indignant. Patience and the control of one's emotions are things that we Westerners can well learn from these Orientals.

The afternoon brought us to Kang Dong. There has been a church build-

ing here for eight years but very few Christians. Here it was that, a few years ago, during a very dry season when the crops were nearly killed, an angry mob assembled to tear down the building and drive the Christians out of town. The reason assigned was that the rain gods were offended by the presence of the Christians and had therefore withheld the showers. But a loving Providence was watching over his own and the crowd finally dispersed without doing any harm.

The Christians had thus suffered so much persecution that one by one they had moved away, till last year there were but two men and one woman remaining. Then a Spirit-filled and happy old man and his wife from Yul Pai moved into the church to be its keeper, and day and night he preached the Gospel to all with whom he came in contact. Some young men grew interested and came to the services. It is sufficient to say that there are now thirty-five regular worshipers there. There is one peculiar thing about this place that I have never noticed elsewhere—the singing of Christian hymns by the unbelievers. When last entering the city I heard the sound of singing in several houses that I thought were not Christian. On inquiry I was told that many unbelievers had learned to sing Christian songs. Who knows but that the singing of these hymns may be the divinely appointed means of leading these people to sing praises from the heart to the God whose praises they now sing only with the lips.

Some days later while travelling along an unfrequented road I was surprised to hear some one shout 'hallelujah.' Thinking that some Methodist brother must have strayed into this out-of-the-way place I turned to meet him, and found that he was a good Presbyterian and no Methodist at all. We had never met before but he had heard that the 'moksa'

was expected along that way soon and not knowing whether I was he or some other foreigner he used this method of finding out. I find that there are just three words that are universally known wherever the Gospel is known, Jesus, Hallelujah, and Amen. These words are not translated into foreign languages but are taken over bodily. Other words shall pass away but these three shall abide forever; and the greatest of these is Jesus.

Last fall when I visited Ki Tan in Chasan County, the man who lives in the house beside the church was drunk and spent the whole afternoon going about through the village reviling me and the Christians at the top of his voice. When it came time for the evening service he was still at it and it was with the greatest difficulty that we could go on with the service, as he stood outside with the crowd that had collected to see the fun, and made a great noise. He would put his head in at the door and say 'Now they are praying,' 'Well aint you through yet,' and various other remarks to the great amusement of the crowd outside and some of those within. I stood it as long as I could and then when he was looking in at the back door I slipped out the front door and caught him by the back of the neck and forcibly brought him into the church and set him down beside me and made him keep quiet for the rest of the service. Upon this the noisy crowd outside dispersed and we were able to worship in peace.

Whether it was this heroic treatment or something else that caused it I do not know, but certain it is that when I visited them this last spring he was one of the happiest members of the group and his treatment of me was very different from that of last fall.

Its power to change the hearts of men is one of the greatest evidences of the divinity of that Gospel that we love to preach.

The Revival in Seoul.

BY REV. S. F. MOORE.

Asked to write something concerning the special meetings recently held in Chung Dong I would mention first some things that seemed to militate against their highest success. Such for instance as the absence of our veteran missionaries. Dr. Underwood being confined to his home after the first two or three evenings with a very heavy cold and Dr. Scranton being called elsewhere by his work, Mr. Bunker who was to lead the music was also unable to be present a number of evenings because of illness, and Mrs. Underwood's absence for similar reasons during the last week were felt to be a loss. Then the weather was bitterly cold most of the time, and the church was not always as warm as it should have been, especially the inquiry room. If we add to these items the fact that this was our first attempt at Union evangelistic work attended by that incompleteness of preparation and ignorance of the best methods which is likely to accompany first efforts we can readily see that future efforts may be expected to prove much more fruitful. The movement began in the calling together of the pastors of the city churches for conference 10 days before the meetings began. It was decided to hold day meetings in each church and union meetings in the evenings—A Methodist missionary to preach in the Presbyterian Central church and a Presbyterian in the Chung Dong Methodist church. It was thought best for one man to do the preaching night after night. Committees on music and literature were appointed and an executive committee put in charge of the whole work. The two weeks beginning with January 26 were decided upon as specially appropriate because of the Korean custom of stopping work at that time—their New Year season. The committee felt that the first week

should be spent in special effort to revive the native church and that the invitations to outsiders should not be distributed until the second week. Personally I am inclined to think this was a mistake and that the night meetings should have been for the unconverted from the first, leaving the work of reviving the believers to be carried on in the day meetings, which were held morning and afternoon by the pastors of the several churches. Audiences varied a good deal, there being a perfect jam one evening when the weather was especially pleasant. Altho much hampered by having to use two hymn books with only some fifteen hymns in common the singing was very hearty and as one not long on the field remarked the people sang as well as congregations do at home and the solos and duets both from foreigners and natives were very helpful. Perhaps the assistance of Drs. Avison and Hirst who took Mr. Bunker's place when he was absent and that of Misses Edmunds and Harbaugh at the organ should be specially noted. One feature which seemed helpful was the repetition of Scripture by the congregation. Many precious texts were repeated line by line after the leader. The fifteen minute prayer meeting just before service was also very helpful, one being held by the foreigners and one by the natives holding positions as elders, deacons or Sunday School teachers. The presence of the Spirit of God was manifest in the hearty confessions of sin, the preacher being stopped one evening by a woman rising and saying that in listening to the Word she saw her sins as she had not before, and there were also many testimonies to a quickened spiritual life.

In response to the invitation men and women arose night after night to express their desire to follow Christ. A few times the inquiry room was quite full, and how to best conduct an inquiry meeting in a heathen land is still some-

thing of a problem. Dr. Cutler who had principal charge of the work with women had an experienced Christian relate her experience one evening, and then had the women offer brief prayers to their newly found Father. On the men's side also we tried to have individual prayers and tho the words were stumbling these first prayers touched our hearts and doubtless reached the throne of God. Among those who came out were a few of the official class, but the soldiers were especially numerous. Owing to imperfection in our arrangements many of the names were not taken. During the last few evenings a copy of John's Gospel was given to each new inquirer and a short time taken in the after meeting to explain some text from that book. 130 Gospels were thus given out there to the men as very few of the women could read, and the number of women who arose to express their desire to lead a new life is estimated at 40 50. The meetings continued for sixteen days and then closed because of the winter class beginning its sessions. The last night was one of the best in visible results, 13 rising on the men's side for prayer and 17 others coming forward afterwards. It ought to make us ashamed to think that we have never before tried to have union evangelistic services, and the results though small as compared with Pyeng Yang are certainly sufficient to show what God is ready to do for us when His servants come together "with one accord in one place." No account of the meetings would be satisfactory without mention of Brother Hounshell who was always ready to take an earnest part in the early prayer meeting or in conducting the testimony and after meetings.

The Yeng Byen Bible Institute.

BY LOUISE OGILVY MORRIS.

The first Women's Bible Institute of the Yeng Byen Circuit began on April

third in the church in Yeng Byen city. Word had been sent out to the few country churches, hoping that perhaps six or eight of the women might be able to come in. In talking the Class over beforehand, we thought that if twenty names were enrolled we should be very grateful indeed. Our little faith has been rebuked, and our hearts made very glad by having a class of thirty three earnest students, fourteen of whom came in from the country, leaving their homes to travel from seventy to two hundred and sixty *Li*, spending from two to five days on the road each way and ten days here in study. The women from one circuit of our district have been in the habit of attending the Pyeng Yang Class, so this year, as usual, they went there for study. Consequently the fourteen women who came here for study is not the complete number of women from our district who have studied in the Fall Classes.

This has been a peculiarly hard year for the Koreans of this part to get hold of ready money. The old Korean money has gradually gone out, and the new money seems to have been held in the further southern cities, so that ready money is scarce up here. The people have their grains, et cetera, so that they can live comfortably, but they find it exceedingly hard to travel, or do any thing else that takes money. Consequently we especially appreciate the large number coming into our first class, for they have paid every cash of their own expenses. Not a cent was given, nor even asked for, to help any one of them either in their trip in, or during the class. It was suggested that the class close one day earlier, so that the women would have three days to get home in before Sunday, but they said, "No, we have come to study ten days and we do not want to stop a day early."

There is a beautiful mountain on the

north of the city, called Yak San. The Buddhist Monasteries are there, and the rocks and trees make it a very pretty place and a very popular one for picnicing, so the women were very anxious to make a trip out there. Their lives are so bare of pleasures and uncommon sights that this meant much to them. They said they should not be able to sleep for thinking of it. Some one suggested that they had better ask that the Class be closed at noon on the last day so that they could have that afternoon for their picnic, but the majority said, "No, no, we do not want to miss even one afternoon of study." So they decided to stay over the next day for the picnic, and try to make their money stretch over an extra day, rather than miss one afternoon of study which they might have.

Our last meeting was a very interesting one. We closed the regular classes and all met together the last afternoon. First we had a testimony meeting—each one giving some thought, from the class studies, which had been especially helpful to them. The variety of impressions, the deep conviction of several, and the realization that had come to them of what Christianity is, and what being a real Christian means, were all very interesting and very gratifying indeed. After various discussions,— as to whether the class had been all that had been hoped for, and all it should have been to them, we talked about the next class and what improvements we might be able to make, and finally took a vote on whether we should study only the Bible or take up other studies such as Geography, Hygiene, et cetera. I almost feared to put the question to vote lest it should go against my own desire for these women, but I was much pleased when three fourths of them said that since they knew so little about the Bible they would rather spend these

few days with us twice a year studying only that. The other things would be very interesting they knew, but they said that since they could only study here for such a few days a year that they thought they preferred to get all the knowledge of the Bible that they possibly could. In closing all agreed to take for our rule of living, for the few months intervening before the next class, the text in First Corinthians—"Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God." We hope to have a testimony meeting at the beginning of our next, and tell one another how we have succeeded in living up to our rule.

I have had the blessed privilege of being in the large Pyeng Yang study classes and have found them times of deep experience and pleasure, but no experience has made me so grateful or given me such joy as this class of thirty three women from among the *few* Christians of this new circuit, where our work is just beginning. I felt so happy over our city women attending so well. We only have eighteen or twenty regularly enrolled attendants here, and they nearly all attended the class, throughout, most faithfully. Every one in the class came to study till the end, the attendance was almost perfect, the interest and earnestness most marked. Not one was an uninterested or unlearning pupil. All seemed so hungry and so thirsty and so quick to catch and profit by each truth.

The Pyeng Yang ladies were so kind as to send me two of their proficient Bible Women—Susan No and Madeline—to help in the Class. I have much appreciated them, as also have all the women. It would have been very hard to have the Class without their good and willing help.

We most keenly feel the great responsibility and importance of this work

of laying foundations for what we believe will some day be a great work. We realize our weakness and our helplessness here alone on this large district, but we know that all things are possible with Him who has given us this joyful privilege of labor, and we ask that you will not forget us in your times of intercessory prayer.

After Three Years.

BY REV. J. L. Gerdine, Wonsan.

An interesting feature of missionary work is that of visiting a place after a lapse of time and noting the progress that has been made by the church in that time. The writer recently spent several days with a church, which was the first one he visited, outside of the mission station, after reaching Korea, three and a half years ago.

At the time of the first visit the group was small and the service was held in a two khan room (eight by sixteen feet) into which were crowded the believers numbering perhaps forty, including the women and children. Now they have a nice church and at the Sunday morning service the attendance was about one hundred and seventy.

At a smaller village two miles away they were just completing a new church, in which I conducted the first service held. I remarked in beginning that I had once before, three years ago been in that village and that then there were only three believers in the place. The present leader of the group replied "Yes, and at that time I was so foolish as to run and hide when I saw you coming." This group now numbers about thirty five, and this is but an index to the way the churches have grown in a number of villages near by, where three years ago there were few, if any believers.

On my former visit to the church first spoken of, we had a class of children at an hour separate from the service with the older persons. This class was composed of several boys and one forlorn looking little girl, who would sit close by the preacher to keep from being pushed aside by the boys, who seemed to feel that she had no business there anyway. I did not recognize, in the bright, neatly dressed girl of twelve, who came into our room on the recent visit, the former pinched and frightened little creature. She recited Bible verses

and catechism answers in a way that surprised me greatly, as, so far as I knew, there was no one to help her or look after her studies. I was most interested though in the words about what Christianity had done for her home. Formerly her father had been a great drinker and was very mean to them, at times driving every body away from the house. He was also a gambler and they were often in very pinched circumstances. Now, she said, all were Christians except her grandfather, and that every thing was different in the home. There was no fighting or quarrelling, no drinking, no offering of sacrifices to ancestors or evil spirits and they had a sufficiency of everything. As she put it, "Christianity is good for the body as well as the soul." I would ask for no better proof than her own round, smiling face, as compared with the wan and wistful look that she formerly wore. Praise God for a gospel that brings joy and brightness into the lives of children!

A New Style of Courtship.

BY REV. J. S. GALE, D.D. IN WOMEN'S WORK
FOR WOMEN.

Among the earnest, quiet men who live at the foot of the Yellow Dragon Mountain, Kaysunnie is most beloved. He had become a Christian, had established unbroken communication with the Lord of all the earth, and had lived already two years in His company. He had a brown beard, easily noticeable in a darkly bearded land, and his pitted face was extremely homely. But he had given over into the keeping of his Lord his homely face, his thatched hut, his fields at the foot of the Yellow Dragon, his wife and his little baby girl. I called on Kaysunnie frequently and was always handsomely entertained. A clean mat was unrolled for me and I dined on the best Korean rice, seaweed and pickled cabbage. Kaysunnie would ask me to

pray with him, to pray that his heart might all be given to God, and that his home might be a Jesus home.

The winter class came and Kaysunnie was present. He had come twenty miles that morning to join the opening service; but he had to go home after, for his wife and little baby girl were sick of small-pox. Next morning came the news, "Be it known to all the brethren that the wife and child of Kaysunnie have gone home to heaven." His brown beard and pitted face appeared no more at the sessions. He was home alone on his vacant, cheerless *kang*, wondering how it was that the old devil *ma-ma* (small-pox), which he used to worship, could come with such a high hand and rob a Jesus home. No doubt his faith had been too weak and poor. Through a long succession of lonely days he prayed away his sorrows and doubts, and came forth with tears dried, saying, "The Lord has been so good to me."

Usually Koreans marry in a week or so after burying a wife when they are as well off as Kaysunnie, but a year passed around and the headman of the village said to me once, "Poor Kaysunnie, he has no wife." Once, when the subject was raised, Kaysunnie said, "God will give a wife when the time comes."

On an unexpected day Kaysunnie called at my study door with smiling face. We passed our salutation of peace and he said, "I have some very important news for the *moksa* that I have not told to anyone but the Lord. I am going to be married." "Indeed," said I, "to a Christian I hope." "Of course! to no other than Mr. Oh's daughter." This daughter, called Pobay, or Treasure, was quite a beautiful girl.

"I've carried on a correspondence with Pobay," said Kaysunnie, "and I want to ask the *moksa* if I have done it in accordance with the laws of the church. She has answered me and we

are going to be married," and here he unrolled a number of crumpled papers, their complete correspondence. "This is the first note that I sent her," said he. All that was on it was Mark x: 7: "For this cause shall a man leave his father and mother and cleave unto his wife." It had neither address nor signature.

"But how did Pobay know who it was from!" I asked. "Know? Why, she knew from the man that brought it." Pobay's answer was Matt. xxii:3 and 7: "And he sent forth his servants to call them that were bidden to the wedding, and they would not come. But when the king heard thereof he was wroth, and sent forth his armies and destroyed those murderers and burned up their city."

"Was not that a wonderful answer for her to send?" asked Kaysunnie. I said, "Really it is wonderful. I don't understand it at all." "No?" said he. "It simply means that if I have the faith to believe, I'll be present at a wedding."

Again Kaysunnie sent I Peter iii; 7. "Likewise ye husbands dwell with them according to knowledge, giving honor to the wife as unto the weaker vessel and as being heirs together of the grace of life, that your prayers be not hindered." Pobay at once answered, John i: 8: "He was not that light but was sent to bear witness of that light." Again Kaysunnie remarked that her answer was "very deep." I said, "I don't understand that either." "The *moksa* does not understand it?" he asked with surprise. "It means that our letters are bearing witness even though we have not yet decided." Still another answer was Matt. ix: 1: "And he entered into a ship and passed over, and came into his own city." "But truly," said I, "that is past my comprehension, too.

What does it mean?" "The thought here is that we will sail together to our own city or heaven." On a crumpled piece of paper the final answer, which completed the correspondence, was Matt. vii: 1. evidently written by Pobay's own hand: "Judge not that ye be not judged." I appealed to Kaysunnie for an interpretation, hoping that he might make his prospects a little clearer. "This also is very deep," was the answer, "and shows Pobay to be a wonderful girl. It means "Do not say anything about our plighting our troth to anybody as yet, or give them a chance to judge."

Kaysunnie's dear face was so happy and trustful that I had not the heart to say, "I'm afraid you have built a castle in the air." He was evidently disappointed that I should be so slow to see the "deep" meaning of the notes. He asked me if he might tell others without breaking church rule. I said, "Certainly." He then called on Yi in the outer room, and told him, but Yi laughed and said, "Have you asked her father?" "No!" "Well, you are mad," was Yi's reply. "She evidently has no idea what you mean." Kaysunnie, much cast down, went home to pray.

I went up to the capital and lived for six months and, on my return, a note came on the familiar crumpled paper: "Please come to the Yellow Dragon Mountain and marry Pobay Oh and Kaysunnie Kim." Two weeks later, before a concourse of wondering people, I officiated at this wedding. Kaysunnie said, "I'd like you to preach straight at these town folk for I never had a chance to draw such a crowd before. Tell them about the marriage and the good time that's coming in Jesus' kingdom, and then could we not sing,

"Rejoice and be glad, the Redeemer has come?"